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ROBERT F. WALLCUT, GENERAL AGENT.

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WM. LLOYD GARRISON, EDITOR.

VOL. XVIII. NO. 47.

REFUGE OF OPPRESSION.

From Douglass's North Star.

A CHARACTERISTIC LETTER.

Farm high ATHENS, GEORGIA.

FRAD. DOUGLASS.—I have seen, in one of my papers, a letter of yours to your old master, to the strain of reasoning of which I would reply for him, and send you what is calculated, if you be not induced and purblind, to throw cold water on your audacity and presumption, and to give you some baptism of sense. I know I am lowering my dignity to write to a negro; but I do that, as I wish to have an effectual hit at the white and black abolitionists of the North; and after giving you this sensible gloom, shall leave you alone until your emphatic gloom, unless you wish to answer, and would publish my letter and yours in the paper you edit; when I will give you a fair heat, and see which would have the mastery of reason.

I have long been of opinion that the American people ought to dispatch the negroes to Africa, and have done with them. I would have Yankies also to send off their captured free, as to the South their slaves. But rather than do any thing done, I would have a perceptual slavery—say, and bring you back in subjection to your old master.

The people of the North, especially that portion which makes a tool of you, violate the constitution of their and our government, by not remanding you, black master, to Mr. Auld, and by turning that instrument, in a variety of ways, to their own convenience. They steal our slaves, that Holi Writ, in the tenth command, said they must not covet; and then they complain and vapor, because in self defense, and contradict their bringing colored sailors to our shores. Indeed, their and your whole forte is, to have the South into civil war, and as Garrison and yourself avow, to have division and all the deadly consequences, just because a portion of these States act on the Mosaic and Noahian institutes, which are sanctioned of Jehovah on your race, as certainly and firmly as your Ethiopian skin, Dahlia demon! you would blaspheme God and hate men, and denounce the Scriptures, before you would allow Noah's curse on your race, and his blessing on ours any sanctity.

Now, calmly, if you can consider this matter, were we to free every negro in the South, what would be the consequence? Behold the fruit of West India emancipation—the whites leaving the Islands, the blacks and mulattoes robbing, violating and felonies? (?) But you abolitionists don't care—yes say, freedom anyhow, mangle consequences, and would have liberty given to the negroes, though utter ruin, or amalgamation, or even downright atheism, or continual wars, be the result. This we cannot do. I do not know what the South would ultimately do with the negroes.

I want the South, in mercy to itself, and the North, to send all the colored people safely to Liberia and other parts of Africa. This I pray, and have long, even to agony, prayed the Lord God Almighty to cause to be done, as a hope alike for the two races, and a bountiful to the poor negroes; for Africa is their land; and no where else, among other races, are the children of Ham any better than servants, nor can be until the actual Millennium. What is their hope?

The cause is not as you wrote Mr. Auld, of Maryland, one of separate personal identity—moral links exist between all beings, and the greatest equality is found on reciprocal obligations. Now, this reciprocity is according to the condition and capacities of the several races, as of individuals. One man is made the superior in bodily and mental faculties of another—one race of men better than another—each, therefore, should know, and by submitting to his sphere of duties, all work well for the good of all. The mechanic who fitted by birth, or by faculties, for constructing only, cannot arrogate to be the equal of Councillors in the Cabinet—nor can the negro whose form and faculties are inferior to the white man, presume to be equal without violating the order of Nature, and, according in question, not only certain pass-ages in the two Testaments, but the will of the Omnipotent! Submission to God's ordinance and will is the only utility.

By resisting this, men will more prove the destruction of their temporal and eternal prospects. As a black, your place will be in hell; as a white, sure as you are, and wretchedly colored skin, and supercilious to his black and skin, and colour. Nor has the negro a right to attempt to destroy the immorality and beauty of the white frame by amalgamation! All your hope is, to submit and to be a new-born to a Heavenly equality in every respect with this; if your feelings revolt from this, you would find it hard to get to Paradise, and are conscious of the rebellious nature of your soul against God's Providence.

You compare your sisters with your master's "Amand." This is reasoning that they were equal, which is not the case. Nor did Mr. Auld take your sisters, as you suppose. He found them, and you, by inheritance, and the idea of their violation, and that of turning your Grandmama out into the woods, evidently without house or shelter, as your Northern masters may suppose, is one of your invented fictions, calculated to stir up the strife of the North and South—by the belief of the former in the utter meidty and cruelty of the latter! Now, there is not a slaveholder at the South or in Maryland, that drives old negro men or women into the woods shelterless. The habit is an African one, when also they devour the aged, and idolize the slimy snake—and from which custom for rescuing your fathers, and bringing the race to the light of truth, you never cease maligning our American name. If you colored abolitionists were not utterly fools and savagely inclined, you wo ld, so far from cursing an i mking lies on the South, endeavor to go yourselves to Liberia. If you were Christians, you would not want to remain here to breed dissensions, if you could, between white brethren. As Emancipationists, you colored fellows are the worst, most malicious, unmerciful and bitter. Still you are inferior and cannot equalize with us, except by the spoils of amalgamation. As well may the dog claim to be a man, as the negro a free man, and equal among those that God designed to be his superior. The order of Nature can be as soon reversed as in the one case as in the other.

I regard the South had enough, for not colonizing the slaves away in Africa, and for not giving them a better education. But were they free men, as the white and black or colored abolitionists wish—and consequently amalgamate with them—and bring about a moral degradation, and Spanish South America, and Mexican depravity—which result from the same mixture, I should do with a race that God intended to be separate from us, and confined to Africa.

J. J. FLOURNOY

From the Memphis (Tenn.) Eagle, Oct. 25.

PEOPLE IN THE SOUTH!

Remember that the approaching election is in all human probability the last opportunity, under our existing confederation, of electing a Southern President—most especially if you refuse to do so this time. The anti-slavery power of the North and free States is in the majority, and the free soil and anti-slavery question will hereafter unquestionably prevail, and be made the great ruling and moving question in all future Presidential elections. If, then, you fail to elect General Taylor, your house is sealed, and you are from the 7th of November swallowed up in the free-soil, anti-slavery, abolition melstrom. The election of Gen. Taylor may save you and your power. It will at least, for four years longer. But the moment Gen.



OUR COUNTRY IS THE WORLD—OUR

BOSTON, FRIDAY,

COUNTRYMEN ARE ALL MANKIND.

NOVEMBER 24, 1848.

cannot help but do so. God, in my soul, responds to their truth and justice. I cannot reject them.

No man can.

But I am told by a pro-war church and clergy,

'You must receive as true all that is written in the

Bible, or reject all that is in it as false.'

They might as well tell me, I must receive all that is false

in the universe, or reject every thing that is true;

that I must believe all that is unjust, or reject all that is just.

It is a strange alternative that is offered to us.

We must believe that God is unjust, or we

cannot believe he is just; we must believe he is malevolent, or we cannot believe he is benevolent;

we must believe he is treacherous, cruel, and mar-

durous, in order to believe that he is faithful, kind

and merciful; we must believe that God once re-

quired men to exercise hatred and revenge, in order

to believe that he now requires them to love and

forgive one another; we must believe that God once

commanded his children to wage aggressive, exti-

minating wars upon one another, and to slaughter

men, women and children, WITHOUT PITY AND

WITHOUT MERCY, in order to believe that he

now commands them to live in love and peace, and

do each other no harm.

Can you, any one, find

such an argument?

They may as well tell me that he

now commands them to live in the embodiment of all

evil, in order to believe that he is the personification of all that is good.

Must I reject all the Bible, or

believe that God invited Sisera into the Tent under

professions of friendship, and then assassinated him

and who told him not to fear; who gave him a

pledge of his friendship, who told him to lie down

and sleep, who threw a mantle over him as he slept,

was weary; who then took a tent-pot in one hand,

and a hammer in the other; who crept softly up to

the unconscious sleeper, and drove the nail through his head, and nail'd him to the ground.

Was God who went to Egion as a friend, with a present;

who came up to him and said, 'I have a message to thee'; and as he drew near to deliver it, suddenly

stabbed him to the heart.

It is God who gave to men a Sabbath for their

good; and who then stoned men to death to preserve

that Sabbath; who, to bless men and save them, gives them a Sabbath, and who then, to hallow and

hallow the Sabbath, kills men.

By the way: This is Sunday—the day the church

and clergy say God gave as a Sabbath—to be kept

holily; and here I am in a steamboat passing down

the Ohio river, surrounded by multitudes of men,

women and children; and I must say, I heartily enjoy

the scene, as I listen to the prattle, the merry

laugh, and see the joyous romping of the children;

and I would unquestionably mingle in their sports and merriment, if I had time. Now does my heavenly

Father regard me, with vengeful eye, as a rebel

against him? Does he wish to stone me to death, or

burn me, or blow me up? Is he displeased with me?

I do not believe he is, or that he wishes to

put me to death by water or steam, or by the

hand of human government, or of a Sabbatharian

church and clergy? I ask the Sabbatharians—Would

you think according to the nature of God, to the

Christian religion, or to your relations and duties to

me as a human brother, now to put me to death,

or to imprison or to fine me—or even to censure me as

a violator of the law of God, for gliding down this river on this steamer this day? I believe God is more pleased to see me here, than he would be to

see me in a sectarian church, a spectator to the

prayers, sermons and singing of a war-making and

slaveholding religion, and listening to the blasphemies of a sectarian, pro-war priest. I know I do not

deserve myself nor others, and knowing this, I

care not for the day. If I keep myself holy, I care not why the day is kept.]

Thus we are assured that God, our God and Father,

the Christian's God, perpetrated those

treacheries, robberies, rapines and murders, as will

call them if done now, and that the responsibility of

these rests all on God. Can you believe it? Can

any man or woman really believe it? I do not. I do not believe, I never did, nor ever could, think the

God who made me, who taught me to call him Father, and who taught me to love my fellow beings, and to do him justice, or to do him wrong, to be

an infidel, a wretched and shuddered over

the thought that God, who is justice and love, ever

perpetrated such deeds, or approved of them. I am certain my heart, very nature, reviled and shuddered over

the thought that God, against man, against nature

and justice, had given birth to such a being, as I

have seen in the world, as I have seen in the

heavens, as I have seen in the stars, as I have seen

in the depths of the ocean, as I have seen in the

depths of the earth, as I have seen in the

depths of the atmosphere, as I have seen in the

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HIGHLY IMPORTANT PRO-SLAVERY MOVEMENT IN THE SOUTH.

From the *Charleston Mercury*, Nov. 9.

Pursuant to a call, a meeting of the citizens of Orangeburg district was held to-day, 6th November, in the court-house, which was well filled on the occasion.

On motion of Capt. Jacob Stromm, Hon. S. Glover was called to the chair, and Drs. T. A. Elliott and J. W. Taylor appointed secretaries. The chairman made some brief remarks, stating the object of the meeting.

Gen. D. F. Jamison then rose, and moved the appointment of a committee of twenty-five, to take into consideration the continued agitation by Congress of the question of slavery; whereupon the following committee was appointed:—Gen. D. F. Jamison, Capt. Jacob Stromm, Capt. Donald Ross, Capt. E. S. Jennings, Major D. J. Romph, Col. W. L. Robinson, Capt. Murray Robinson, S. R. Rice, J. B. M. Michael, John H. Fielder, Dr. J. D. Rumford, Col. A. Ott, J. W. Womack, Thos. Oliver, Capt. Lewis Fielder, Major D. S. Daniels, Capt. O. M. Daniels, Capt. D. Houser, J. J. Andrews, Dr. Benj. Lewis, Henry Ellis, L. E. Coonier, Dr. J. H. Morgan, Capt. L. E. D. Bowring, Capt. V. D. V. Jamison.

During the absence of the committee, Capt. T. B. Whaley addressed the meeting; after which, the committee, through their chairman, Gen. Jamison, made the following report:

The committee appointed to take into consideration the continued agitation, by Congress, of the question of slavery, what checks can be interposed to prevent such attacks upon the character and institutions of the South, and if that cannot be prevented, to declare what stand they are now prepared to take on this most important subject, beg leave to submit the following report, and the accompanying resolutions:

The time has arrived when the slaveholding States of this confederacy must take decided action upon the continued attacks of the North against their domestic institutions, or submit in silence to that humiliating position in the opinions of mankind that longer acquiescence must inevitably reduce them. Forbearance is often a virtue with nations as with individuals; but when it involves the loss of position or character in either, it is base, dishonorable submission. If the South will permit the constitution to be trampled under foot; if she is willing to become a fixed minority, used only to assist in registering edicts for a jealous, hostile, and unjust majority, who admit no rule to govern by their own wills, and no measure but the keenest conception of their own interest, it is clear that she should be known to us at once, and that we should endeavor to accommodate ourselves, as well as we may, to a state of things so degrading. That such will be the inevitable result of longer submission to the incessant attacks on our characters and institutions, your committee cannot for a moment doubt, unless the South shall take firm and concerted action to prevent it. The agitation of the subject of slavery commenced in the fanatical murmurings of a few scattered abolitionists, to whom it was a long time confined; but now it has swelled into a torrent of popular opinion at the North; it has invaded the fireside and the church, the press and the halls of legislation; it has seized upon the deliberations of Congress, and at this moment is rapping the foundations, and about to overthrow the fairest political structure that the ingenuity of man has ever devised.

The overt efforts of abolitionism were confined for a long period to annoying applications to Congress, under color of the pretended right of petition; it has since directed the whole weight of its malignant influence against the annexation of Texas, and had well nigh cost to the country the loss of that important province; but emboldened by success and the inaction of the South, in an unjust and selfish spirit of national agrarianism, it would now appropriate the whole public domain. It might well have been supposed that the undisputed possession of the whole of Oregon territory would have satisfied the non-slaveholding States. This they now hold, by the incorporation of the ordinance of 1857 into the bill of the last session for establishing a territorial government for Oregon. That provision, however, was not sustained by them from any apprehension that the territory could ever be settled from the States of the South, but it was intended as a gratitudo insult to the Southern people, and a malignant and unjustifiable attack upon the institution of slavery.

The boundary between the slaveholding and non-slaveholding States was supposed to be fixed by a solemn compact on the part of the two sections, known as the Missouri Compromise, and the line of 36°30' north latitude, was adopted as the limit between them. Whatever may be the opinions of your Committee as to the propriety of this compact, and the concessions made by the South to preserve the Union, they would not be willing to see it disturbed, as it has been sanctioned by time and long acquiescence; but beyond that, they would not concede one inch, should it shatter this confederacy into thirty fragments. It is this further concession that we are now called upon to make. Indeed, no new line has been hinted at. We are called upon to give up the whole public domain to the fanatical cravings of abolitionists, and the unholiest lust of political power. A territory, acquired by the whole country for the use of all, where treasure has been squandered like chaff, and Southern blood poured out like water, is sought to be appropriated by one section, because the other houses to adhere to an institution held not only under the guarantees that brought this confederacy into existence, but under the highest sanctions of Heaven. Should we quietly fold our hands under this assumption on the part of the non-slaveholding States, the fate of the South is sealed, the institution of slavery is gone, and its existence will be but a question of time. Are the Southern people prepared for such a base abandonment of their natural, social and political rights? Your committee hope not; they believe not. What, then, shall be the remedy? Your committee are unwilling to anticipate what will be the result of the combined wisdom and joint action of the Southern portion of the Confederacy on this question; but as an initiatory step to a concert of action on the part of the people of South Carolina, they respectfully recommend for the adoption of this meeting, the following resolutions:

Resolved, That the continued agitation of the question of slavery, by the people of the non-slaveholding States, by their legislatures, and by their representatives in Congress, exhibits not only a want of national courtesy, which should always exist between kindred States, but is a palpable violation of good faith towards the slaveholding States, who adopted the present Constitution 'in order to form a more perfect Union.'

Resolved, That while we acquiesce in adopting the boundary between the slaveholding and non-slaveholding States, known as the Missouri Compromise line, we will not submit to any further restriction upon the rights of any Southern man to carry his property and his institutions into territory acquired by Southern treasure and by Southern blood.

Resolved, That should the Wilcox provision, or any other restriction, be applied by Congress to the territories of the United States, south of 36° deg. 30' min. north latitude, we recommend to our representative in Congress, as the decided opinion of this portion of his district, to leave his seat in that body, and return home.

Resolved, That we respectfully suggest to both houses of the Legislature of South Carolina, to adopt a similar recommendation as to our Senators in Congress from this State.

Resolved, That upon the return home of our senators and representatives in Congress, the Legislature of South Carolina should be forthwith assembled, to adopt such measures as the exigency may demand.

Resolved, That a copy of the foregoing report be transmitted, by the chairman of the committee, to our representatives in Congress, and that both bodies of the Legislature of South Carolina,

and, together with the report, were unanimously adopted.

On motion of Capt. Jamison, it was ordered that copies of the proceedings of this meeting be sent to the *Charleston Mercury* and *Courier* and *Post* of South Carolina, with a request that they be published.

S. GLOVER, Chairman.

J. W. TAYLOR, Secretary.

T. A. ELLIOTT, Secretary.

THE LIBERATOR.

THE CHRISTIAN EXAMINER.

The *Emancipator*, once the property and official organ of the American Anti-Slavery Society, (which was so foully wrested from the Society at the Secession of 1840,) is at last defunct, having yielded its life to the *Boston Republican*. The following notice of this event, from the Utica 'Model Worker,' (a paper unfriendly to the American Society,) is sufficiently caustic to save us the trouble of making any additional animadversions.

THE EMANCIPATOR.

The last number of the *Emancipator* and *Free Soil Press*, dated Nov. 8, 1848, and calling itself Vol. XIII. No. 20—Whole number 653, contains the following announcement:

NEW ARRANGEMENT. It gives us great pleasure to announce to our readers, that arrangements have been completed for the union of the *Emancipator* with the *Republican*. The proprietors of the *Emancipator* are associated with the *Republican*, that no fears need be entertained that the anti-slavery and moral tone of the paper will be in the least diminished. In other respects, our paper will be far superior to what it has ever been. We shall have an able correspondent in Washington through the coming session, and correspondents of rare ability from different parts of the country. Our paper will also contain the review of the *Markets*, foreign and domestic, and much other valuable matter which we have heretofore been unable to furnish. The paper will be larger than ever before, and will contain but two instead of seven columns of advertisements. It will be everything that our friends may desire.

We have supposed for some time, that soon after the election just passed, the *Emancipator* would be merged in the *Republican*. The *Republican* is the continuation of the *Boston Wing*—a paper conducted—we believe established—by Charles Francis Adams, son of John Quincy, and late Barnburner nominee for the Vice Presidency. Immediately after the Buffalo Convention of Aug. 9-10, Mr. Adams left the editorial chair of the paper, and its name was changed.

The *Emancipator* was established in New York city, in 1833, by Charles W. Denison, a Baptist domine, who has since been that time pretty much all things to all men, and is now, we believe, the editor of a native american daily in Boston. It has passed through various changes, having been edited by C. W. Denison, Joshua Leavitt, Elizur Wright, its present conductor, and mayhap some others. It has been a strong and reliable paper in its time, and once enjoyed the general confidence of the friends of freedom. But it had of late fallen very low. Our readers have lately seen some specimens of its degradation and unveracity. Of all the apostate *Liberty* papers, we are inclined to think it the least in the path of infamy.

No fears need be entertained that the anti-slavery and moral tone of the paper will be in the least diminished! No, certainly not. We do not believe its moral tone can be diminished. A journal will afford that the Amistad negroes were indebted for their escape from Cuba glibly to Mr. Van Buren's humanity and sense of justice, from no one, but that the writer intended, John Bunyan's line:

'He that is down need fear no fall.'

We hope that the *Republican* will be an improvement on the *Emancipator*, albeit the proprietors of the *Emancipator* will be connected with the *Republican*. But we can wish no success to the combined papers on a platform that aims to 'limit and localize' American Slavery, and proposes no interference with slavery within the limits of any State. On such a platform, they cannot support any candidate essentially better than Van Buren, though you can hardly find one whose history is stained with as shameless atrocity.

THE LIBERATOR

BOSTON, NOVEMBER 24, 1848.

THE BIBLE.

The Letters we are publishing from HENRY C. WRIGHT, respecting the Divine Authority of the Bible, in connection with War and Slavery, will probably alarm some and offend others who may chance to read them, especially in the ranks of 'orthodoxy'; but it cannot be denied that the subject is one of vast importance, and therefore worthy of searching investigation. The right of popular judgment is the cardinal doctrine of Protestantism; and it is a doctrine fatal to every form of spiritual infidelity. It allows no man, no conceivable class of men, to determine arbitrarily, whether the Bible is of heaven or of men; how much of it is in accordance with the truth, or how much mixed with error; what portion of it is genuine, or what spurious; how this precept is to be understood, or that declaration interpreted. It leaves the human mind (as it should be left) free to judge of the origin, authenticity, inspiration, authority, value of the Bible, according to its own conception of right, its own conviction of duty.

No marvel that one extreme has been followed by another—that the doctrine of the divinity of the Bible has led to its contemptuous rejection as a base imposture. No marvel that while some are for exalting it as high as the throne of God, others (like our Boston correspondent Seward Mitchell) are for having it trampled under foot—the former, on the ground of its heavenly origin; the latter, on the supposition that it gives to despotism its power, and to priesthood its opportunity. Both parties, we think, are greatly in error.

The Bible does not change, but the interpretations of the Bible are constantly fluctuating. Those interpretations are generally in accordance with popular opinion and the spirit of the interpreters.

Men who are warlike,—men who deem it no sin to ensnare their fellow-men,—men who are for retaining injuries done to them,—men who are fond of a ceremonial religion,—naturally interpret the Bible in accordance with their views; while men of an opposite spirit construe its language in favor of perfect goodness and universal love. Even if we admit the plenary inspiration of the volume, nothing is gained by the admission; for, after all, it remains an open question, what does this inspired book teach?—and, in answering the question, those who most devoutly believe in its inspiration disagree as widely, even on practical morality, as do those who reject the doctrine.

Mr. Mitchell, in his sweeping condemnation of the book, says—'The Bible is like a fiddle; you can play any tune on it you please.' Then, if the tune be discordant to the ear of humanity, the fault must be in the player, rather than in the instrument. Shall the instrument therefore be broken in pieces? Let those pervert it to vile uses, who are so inclined; on them rest the responsibility. We believe it can be made to discourse most excellent music, and therefore set a high value upon it.

We have lost our traditional and educational notions of the holiness of the Bible, but we have gained greatly, we think, in our estimation of it. As a divine book, we never could understand it; as a human composition, we can fathom it to the bottom. Whoever receives it as his master, will necessarily be in bondage to it; but he who makes it his servant, under the guidance of truth, will find it truly serviceable. It must be examined, criticised, accepted or rejected, like any other book, without fear and without favor. Whatever excellence there is in it will be fire-proof; and if any portion of it be antiquated or worthless, let that portion be treated accordingly.

Mr. Mitchell is confident that the Bible 'does sanction slavery,' but we are as confident that it does not, either under the Jewish or the Christian dispensation. If it did, we should agree with him that it is a curse to our race. As to war, it was clearly condemned in the New Testament—and so of the gallows. To say, 'If you wish to keep the slave in his chains, send him the Bible as soon as possible,' is to deal in extravagant language. No people, possessed of the Bible, have ever been enslaved, though some have been enslavers.

The Southern slaveholders are shrewd men; and if they believed what Mr. Mitchell asserts, instead of prohibiting, they would be prompt in circulating the Bible among their slaves.

We are fully aware how grievously the priesthood have perverted the Bible, and wielded it both as an instrument of spiritual despotism, and in opposition to the sacred cause of humanity; still, it embodies an amount of excellence so great as to constitute it THE BOOK OF BOOKS.

Why should any wonder that some minds, keenly sensitive to the slightest outrage to humanity, and receiving the popular interpretations of the book as sound, grow morbidly averse to the Bible? Read the article on our last page, entitled 'A Soldier of the Cross and the Sword,' which follows the communication of Mr. Mitchell! Think of identifying the Cross of Jesus, the Prince of Peace, with the Sword of the blood-stained Warrior, who, though an Orthodox clergyman, could make wading of Wate's Psalms and Hymns, and seize an opponent by his whiskers with one hand, while he 'pommelled him soundly with the other'—and then in his pulpit attempt to justify the act from this text!—And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God!—[Nehemiah xiii. 23.] 'From this very applicable passage,' says his enologist, and the writer of his memoir, (Rev. Dr. Murray of Elizabethtown, N. J.) 'he preaches a serious exhortatory discourse, placing himself right before his people, and silencing all opposition to his proceedings!'—'He was one day preaching to the batons—the next, marching with them to battle!'—A Soldier of the Cross!

The Bible, then, is the product of many minds, and was never designed to be a single volume, to be received as of infallible authority or divine origin.

The resolutions we, then submitted, serially, and, together with the sport, were unanimously adopted.

On motion of Capt. Jamison, it was ordered that copies of the proceedings of this meeting be sent to the *Charleston Mercury* and *Courier* and *Post* of South Carolina, with a request that they be published.

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J. W. TAYLOR, Secretary.

T. A. ELLIOTT, Secretary.

There are two dogmas which the priesthood have attempted to enforce, respecting the Bible, from which has resulted great mischief. The first is—its plenary inspiration: in other words, that the writers of it were, in fact, only machines operated upon by a divine power, to communicate to the world in an infallible manner the contents of the book: so that it is free from all error. This is already rejected by many enlightened minds as a monstrous absurdity, and will be utterly exploded at last. The latest champion of the verbal inspiration of the Bible is Professor Gausen, whose work has been translated and published in this country. Don Quixote was both sane and discreet, when he mistook a wind-mill for a giant, in comparison with this biblical knight-errant. What miraculous endowment was needed to record the fact, that unto Job were born seven sons and three daughters; or that Paul left his cloak at Troas; or that he was shipwrecked at Melita; or that Solomon had six hundred wives and concubines? or that Samson 'caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails?' And so of a thousand other occurrences.

The other dogma is—it is the only rule of faith and practice:—so that whatever the Bible teaches or allows must be right, and whatever it forbids must be wrong, independent of all other considerations.

Thus, there is no right principle or action, in itself; and but for the parchment, there would be no test of morality,—no evidence of piety.

Hence, if slavery, or war, is allowed in the book, it cannot be wrong; if a certain number of texts

can be found to sanction a particular crime, then the crime is no longer such, but a virtuous act, because God has sanctioned it!

What controversies have been held over the book, as to whether it is in favor of this or that form of government—whether it advocates human liberty, or permits human enslavement—whether it is opposed to all war, or only to wars of aggression—whether it maintains the inviolability of human life, or requires the execution of the murderer—whether it approves of the moderate use of intoxicating liquor, or enjoins the duty of total abstinence! As if monarchy, republicanism, slavery, war, the gallows, and alcoholic drink, could not be settled on their own merits, without appeal to my book! As if God himself could make a lie the truth, wrong right, cruelty mercy, or poison an innocent beverage! Can they who appeal to the Bible, as to an infallible authority, for the rectitude of their conduct, have any belief in absolute justice?

No marvel that one extreme has been followed by another—that the doctrine of the divinity of the Bible has led to its contemptuous rejection as a base imposture.

No marvel that while some are for exalting it as high as the throne of God, others (like our Boston correspondent Seward Mitchell) are for having it trampled under foot—the former, on the ground of its heavenly origin; the latter, on the supposition that it gives to despotism its power, and to priesthood its opportunity.

Both parties, we think, are greatly in error.

The Bible does not change, but the interpretations of the Bible are constantly fluctuating.

Those interpretations are generally in accordance with popular opinion and the spirit of the interpreters.

Men who are warlike,—men who deem it no sin to ensnare their fellow-men,—men who are fond of a ceremonial religion,—naturally interpret the Bible in accordance with their views; while men of an opposite spirit construe its language in favor of perfect goodness and universal love.

Even if we admit the plenary inspiration of the volume, nothing is gained by the admission;

for it remains an open question, what does this inspired book teach?—and, in answering the question, those who most devoutly believe in its inspiration disagree as widely, even on practical morality, as do those who reject the doctrine.

Mr. Mitchell is confident that the Bible 'does

sanction slavery,' but we are as confident that it does not, either under the Jewish or the Christian dispensation.

If it did, we should agree with him that it is a curse to our race.

As to war, it was clearly condemned in the New Testament—and so of the gallows.

To say, 'If you wish to keep the slave in his chains, send him the Bible as soon as possible,' is to deal in extravagant language.

No people, possessed of the Bible, have ever been enslaved, though some have been enslavers.

The Southern slaveholders are shrewd men;

and if they believed what Mr. Mitchell asserts,

instead of prohibiting, they would be prompt in circulating the Bible among their slaves.

We are fully aware how grievously the priesthood have perverted the Bible, and wielded it both as an instrument of spiritual despotism, and in opposition to the sacred cause of humanity; still, it embodies an

FROM OUR LONDON CORRESPONDENT.
London, October 6th, 1848.

DEAR FRIEND GARRISON:

I am much pleased to see, by the *Liberator*, that you are thought to be deriving benefit from the system, popularly called here, the Water Cur. It is spreading rapidly, as a curative means in England, and establishments for its administration are rapidly increasing. I understand you are at the Northampton Establishment. Is it the Northampton, to which Dr. Priestly was driven from England, (1) by our Church and the mode they could at that time raise, by stating that the Church was in danger, and halloing, "Church and King for ever!" That Northampton, I have been led to think, is a delightful, healthy place. If it is so, I am happy to know that it is restoring you to health, as it received him from his little annoyings.

It is a great thing to know, that there is yet a place of refuge in this world for the persecuted of Europe, and a glorious thing for the United States, that, notwithstanding, they have not yet relieved themselves from the leprosy of slavery, (which was shown amongst them by those Europeans,) they are addressing themselves to the work of abolition, with the encouragement of great success in the formation of a largely increasing public opinion in their favor.

I cannot but think that you are a favored people, and that, to a great extent, you are acting out— and with vigor and rapidity, the high destiny of being a great instrumentality, for good, to the nations of the earth. Consider what you have done as a people, since the days of the Pilgrim Fathers! And how much of that has been done since you became a people, by ceasing to be colonists? How your States have received and welcomed to equal rights, the oppressed and innocent; and you have taught, practically, the greatest lesson, which in Europe has not been permitted—that the people are able to govern themselves; that the grand experiment has been made, and that, as a people, you are now a living, powerful example of the value of the principle of democracy; and that you have done for the race, in three quarters of a century, more than kings or aristocracies accomplished in many generations. It is true that you started with the scriptures of the New Testament in the hands of your fathers; and after the art of printing had given to the world, the art of multiplying copies of those scriptures; and though the spirit of the age was a harsh and persecuting spirit, and the Pilgrim Fathers had drunk in that spirit, yet the beauty of the precepts and parables of Jesus, illustrated and explained by his example, could not fail to soften the spirit of persecution, and to enlarge the narrowness of their views, as to the right of private judgment. It is utterly impossible that a society, in which the precepts and teachings of Jesus are taken as the authoritative standard, and his example as the true exposition of his teaching, should not increase the spirit of benevolence. Notwithstanding that slavery still exists, it should be borne in mind that in and from that same society, Christianity has raised up the spirit and the energy of the abolitionists.

I had not when I commenced this letter, read the report of the Free Soil Movement at the Buffalo Convention. I have since written the last paragraph, read an abridgment of the proceedings at that Convention, and the whole of the resolutions adopted by the Committee. It is heart-cheering to mark such progress. Free Soil for Free Men! These are world-wide influences. What is to become of the intelligent Europeans, if they have not a free soil to go to?

EDWARD SEARCH.

(1) No—that Northampton lies in Pennsylvania.

HINTS FOR THE NATIONAL BAZAAR.
EVERETTVILLE, Nov. 2, '48.

FRIEND GARRISON:

As the grand Anti-Slavery Festival at Faneuil Hall approaches, all eyes are directed to it as the principal instrumentality of raising funds, with which to prosecute the enterprise for the coming year.

Will the good friends who manage the Bazaar, and contribute to its never-ending routine of articles, with such unceasing perseverance, excuse me in making a suggestion or two, that may give some additional interest to the friends likely to attend from the various towns in the country? There has seldom been enough useful articles in the Fair, in past years, to interest some friends, at least, from the country, who would otherwise feel an interest in patronizing it. Many friends from the country do not possess enough of the *needful* to enable them to expend their means for fancy articles. They must purchase things really useful, or they cannot patronize the Fair. I have often invited young men and others, from the country, to visit the Fair, and enjoy the social gathering of the friends of freedom— to commune with each other, fresh from the different fields of combat with the Slave Power; and the answer is at hand—I have attended the Fairs in years past, and could find nothing that I really needed. If they will make good under garments, vests, boots and shoes, I will go to the Fair, and purchase them.

I know that many friends in the country, with hearts as true as steel, who would gladly do anything in their power to help the cause along, do not, and cannot patronize the Fair, till the articles of clothing they wear, and more of the necessities of life and of comfort, can be sold to them. They will buy for the slave at the Fair, rather than at the hawking shops they now patronize, if they can get the items they want. I know that some have contributed to the Bazaar, in accordance with these suggestions, in years past. Let them continue their example, and let others follow it, till the Fair shall become a great mart for the good things as well as the pretty things that are bought and used by abolitionists. Let our old pioneers and pillars in the cause, the Jacksons, still furnish their fine boxes of candles, for Boston needs more light. Let the good friends from Lynn, and other places, who manufacture understandings and soles for the people, contribute their full share this year; for thousands of the people of Massachusetts have *neither* understanding nor soul in relation to the millions of American slaves. Let the abolitionists of Worcester and old Middlesex send their fair and wholesome fruit to the Bazaar, at Faneuil Hall. The people of Boston will buy it. They have eaten *forbidden* fruit long enough—Yes, and the good dairies, manufactured by the Anti-Slavery women of Worcester and Middlesex, will be no less luxurious on that account. Many may answer, 'We can just as well sell our apples, our dairies, &c., and give the money it brings to the cause.' Ah! you can; but will you? Don't forget it now, friend. But your money, if given, will probably be sent by your neighbor, whose deeper interest in the cause, won't let him stay away, and you lose the benefit of being at *Humanity's* Fair. It is well worth your while to be there, and see what human skill and perseverance can accomplish for the slave. The women of England, Scotland and Ireland, will pour in their countless articles of the unique, the curious, the beautiful, the useful; and you, friend, might be there, and buy one article, at least, to remind you of your duty to the slave.

CONVENTION AT WORCESTER.

By the notice in another column, it will be seen that one of the Hundred Conventions is to be held at Worcester to-morrow (Saturday) evening, and Sunday through the day and evening. We hope that many of our friends from the neighboring towns will be present. Can the time be so well spent elsewhere? To hold a day sacred is what any extortioner can do.

NORTH BROOKFIELD.

A quarterly meeting of the Worcester County South Anti-Slavery Society (taking the place of one of the Hundred Conventions) is to be held in North Brookfield, we understand, on Saturday evening and Sunday, Dec. 2d and 3d. Official notice may be expected in the *Liberator*, and in the Worcester papers, of next week.—m.

Physiological Female Lecturer.—We understand that Paulina Wright, the well known lecturer to males on anatomy and physiology, will visit this city soon, to commence a course of lectures here, being provided with an extensive variety of models of different portions of the human body.

Her female lectures cannot fail of being interesting to all that love long life and a healthy constitution. She lectures exclusively to females.

She brings recommendations of the highest character, among which may be found the names of Dr. Valentine and Mott, and others from various portions of the United States. —[Providence paper.]

Yours, for freedom, till the end of the conflict,

JOSHUA T. EVERETT.

THE MOB AND THE MINIERS ON THE CAPE.

Our recent visit to Cape Cod has been the theme of a most encouraging amount of discussion. Our venerable and valued friend Nickerson complains of us, for which I am sorry, though not surprised. He is an aged, though, as I believe, an honest man, and dreads all changes and innovations.

He complains of our meeting at Harwich. It was a great meeting, in all respects. Friend Nickerson spoke and prayed, as he well moved. So did his friends; and some of them shouted—cried 'Glory! Glory to God!' and some of them groaned. We were glad to have them so free, even if it was a little annoying.

At length our meeting, free as it was, was assailed by a most brutal and ferocious mob. With many kicks, and blows, they pushed us from our platform. Then they dashed the platform all to pieces. From some of us, they tore our clothes literally off our backs. They dragged and drove us from the grove, and with yells and blasphemy stoned the very demons, they broke up the meeting.

For such a mob, friend Nickerson makes apology and defense. *He would not always have done it*—not even had the outrage been upon a Methodist Camp-Meeting, or any other assembly, where only one voice or side could be heard; much less when perpetrated upon a free gathering of the people, where every human being could speak. I have, therefore, regarded his complaints as from an aged but well-meaning man, and have let them pass.

Our correspondent from one of the pulpits in Dennis enters his grievances too, and expuses the cause of Mr. Nickerson. I wish just to say that our meetings at Dennis were highly satisfactory to ourselves, and to the abolitionists, too, of that, and two or three adjoining towns; and, of course, such ministers as your correspondent shows himself to be, must be dissatisfied. I trust we shall be duly grateful for the zeal he manifests for the honor of the Anti-Slavery Society, that is so unfortunate in the choice of its agents.

As to the question of Mr. Maynard, about which so much is made, I have only to say, I heard no such, and answered no such. It may be true that it was not understood. But I say again, *I would have every body scamp out of the True Wesleyan Churches as fast as possible; and all others like them.* If Mr. Maynard's inquiry was other than this, then I did not understand him, and did not answer as I ordinarily do, when asked it I would have men leave all churches, regardless of their character,—a question that is very interestingly asked me, almost every time I meet a clergyman.

Truly yours,

PARKER PILLSBURY.

BOSTON FEMALE A. S. SOCIETY.

At the annual meeting of the Boston F. A. S. Society, held the afternoon of Wednesday, Nov. 1st, the following resolutions, relative to its absent Corresponding Secretary and Treasurer, were unanimously passed:

Resolved, That this being our first meeting since the absence of Mrs. Chapman, we improve this early opportunity to express our thanks to her for her faithful, untiring, fostering care of this Society, and the cause of the slave generally;—that our best wishes attend her, and we would express anew our confidence that she will remember us wherever her fortunes may be cast.

Resolved, That we, as a Society, remember with gratitude the services and kind attentions of our former Treasurer, Mrs. Eddy;—that we sincerely wish her a safe return to her family and friends, and trust that she will then be reunited with us.

The following officers were chosen for the ensuing year:—

President.—Thankful Southwick.

Vice President.—Hezekiah E. Garrison.

Foreign Cor. Secretary.—Anne W. Weston.

Domestic Cor. Secretary.—Hezekiah Sargent, Recording Secretary.—Sarah H. Southwick.

Treasurer.—Harriet Jackson.

Councillors.—Mary May, Ann R. Bramhall, Adeline J. Fuller, Mary Willey, Mary J. Trask, Hannah Tufts.

Some discussion was had relative to the next Bazaar, after which the Society adjourned.

S. H. SOUTHWICK, Rec. Sec. Boston, Nov. 8th, 1848.

IN SESSION. The Legislature of Massachusetts, in obedience to the Proclamation of Gov. Briggs, convened in this city yesterday, for the purpose of appointing the number of Presidential Electors to which the Commonwealth is entitled. Of course, the Whig ticket will be chosen.

Death of Express. —A sail boat which had been beached near Duxbury, C. W., was found floating a few miles above Point Abino, on Monday last. In the boat the captain, Robert Marsh, and his son aged about 14 years, were found locked in each other's arms, dead—having in all probability perished in the late storm. —Buffalo Co. Ad.

The Hadley Falls Dam Destroyed.—This immense structure, thrown across the Connecticut at the New City, nine miles North of Springfield, Mass., was forced from its foundations by the accumulating waters, on Tuesday, the day of its completion, and the larger portion of it destroyed. The water had risen within a few feet of the top, when it broke through, and in a few moments nothing but a huge wreck remained of the great structure of the kind ever built in the country. It was over 1000 feet long, about 30 high, and cost some \$73,000. A large manufacturing interest was dependent on it for motive power. —Through many lives were endangered, none were lost.

A Gallant Lion.—A singularly exciting scene is represented as having recently taken place at the village of Norwalk, Conn., in the managerie of Raymond & Waring. —At Mrs. Adeline, the Lion Queen, was born a lion cub, a week before her birthday, and a lion, tiger, and two leopards, a young goat of

the same, were born within a week of each other.

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POETRY.

From the New-York Globe.
THERE'S NO SUCH WORD AS FAIL'.
RICHELIEU.

BY GEORGE W. PUTNAM.
Ridden by the slave power,
Crushed beneath the chain,
Now is come the rising hour,
Lo! we're up again!
And voices from the mountain-top,
Voices from the vale,
Say for freedom's fearless host,
There's no such word as fail!

Aye, we're up, to hurl the fiend
From off the tyrant's throne;
To strike for man a mightier blow
Than Earth hath ever known!
To drag your code of whips and gyves
Up to the light of day,
And wipe from our escutcheon's front
The bloody stain away.

For this the songs of Liberty
Are ringing to the sky!
For this, upon a thousand hills,
Our banner waveth high!

And rallying 'neath its folds, we call
From mountain, glade and glen,
Ali stern and fearless spirits forth,
That bear the form of men.

See! flitting o'er old battle-fields,
By records seen and brown,
Forms from out the spirit-land
Are eager bending down:

They whisper in their thrilling words—
Those shadowy forms and pale—
Sons! remember by-gone days—
There's no such word as fail!

Ye who've longed to see the day
When Truth shall take the field—
Who's stood by her in darkest hours,
And scorned the thought to yield;

Whose arms have stemmed the tyrant wave,
When none no gleam of morn—
Who've borne the proud and glorious name
Of freedom's hope forlorn!

Watch, now! At the even-tide,
Lift your weary eye;
See those mystic lights which flash
Across the Northern sky!

Angel hands are writing there,
With light of piercing ray,
Words whose meaning promise man
A brighter, better day.

Look again! A glorious star,
In matchless beauty bright,
Keeping watch at Heaven's gate,
Floods the wide earth with light!

That star is ours; it never sets;
It never grows pale;
For it—for us—God keeping both—
There's no such thing as fail!

Free to speak the burning truth;
All fetterless the hand—
Never shall the Yankee's brow
Bear the cursed brand.

Send the gathering freemen's shout
Booming on the gale!

Opponitence is for us—
There's no such word as fail!

They are gathering on the mountain,
They are gathering on the plain,
And 'neath the tramp of freedom's host
The broad earth shakes again!

And this their glorious rallying cry,
Whose firm hearts never quail!

GOD AND THE PEOPLE! ON FOR RIGHT!

THERE'S NO SUCH WORD AS FAIL!

ELKANAH NICKERSON.

P. S. I learnt, many years ago, a man could make any thing right that he wanted to be so. Their will and inclination govern their understanding and judgment. Every individual is a worshipper of some God, either the true or the false; consequently, in all things that transpire, the natural inquiry is, will it make for or against my God? This decides their course. Abolition can be turned into an idol, or we can seek our will in it as well as religion, or a thousand other things. Their God must be set up and worshipped. Whatever goes down, or stands in the way, must be put out of the way; let it be the Bible, the old Covenant or the New, human rights, or divine rights—God manifest in the flesh. Away with him! crucify him! Come, this is the heir; let us kill him; and the inheritance shall be ours. Every thing must give way that interposes. No man can discern the line of demarkation between right and wrong, that seeks his own will. Christ alleges no other reason, for his judgment righteous judgment, but his seeking not his own will, but his Father's. No manner of suffering whatever, is any test of Christian character. Millions have sacrificed their lives to their false gods, and to gain their own devilish ends.

E. N.

THE BIBLE A SELF-EVIDENT FALSEHOOD.

FRIEND GARRISON:

In the Liberator of Sept. 29, I find a letter from H. C. Wright, with the above heading. As an abolitionist, as well as a reformer in every thing, which is for the good of man, I wish to say a word to reformers on the question of the truth of the Bible.

1st. Friend Wright says, that for fifteen years he has been arguing that the Bible does not sanction slavery. I am sorry he has spent so much time on so worthless a book. If he has argued that question with the clergy, for once, I say, the clergy are right. I say the Bible does not sanction slavery, and it is as easy to prove it, as it is to read it. I am astonished that so valuable a man as H. C. Wright should spend so much time as he has, on a subject so unimportant.

Does not he and every other man know, that the Bible is like a fiddle, that you can play any tune on it you please? I unhesitatingly say, that all the books in existence, there is no book so great a curse to the human race as the BIBLE. I do sincerely believe, that if the race had not been taught from the Bible, that it is God's will that we should kill our enemies, we should, long ago, have been rid of this religious practice. How many million times have priests quoted the Bible, to prove it right to murder either by the sword or the gallows? Who does not know, that the bloody gallows rests on the Bible, and ONLY the Bible? Who does not believe that this Christian practice would long ago have been abolished, had it not been for the Bible? You may try to throw it upon the priests, (and God knows, they are the worst class of people in the community,) but I tell you they could never have pleaded for this infernal custom, if they had not had a foundation to build upon. It is in the Bible, and no man living can get it out. The greatest objection to Universalists is, that, instead of throwing the Bible overboard, and going upon the ground of reason, they have tried to make out that the Bible does not teach eternal damnation.

It is not so; the Bible does teach eternal hell-fire, and brimstone too; and all the priests in the world cannot get it out. Jesus Christ taught it plainly in the 25th of Matthew, and now but a dishonest man, who wants to build up a sect, would attempt to make it otherwise. Had the Universalists come out, and taught the doctrine of the universal happiness of all men, on the ground of reason, they might have done some good; but they have been blinding the eyes of the people with the foolish idea, that it was not true, because a book said so. Friend Wright asks, 'Which would be the greater evil, to cast the Bible out of the world, or keep Slavery in?' Now I go for the abolition of both. I never saw two things more alike, injurious to the human race than the Bible and Slavery. Slavery! It would have been abolished long ago, if it had not been for the Bible!

Talk about sending the Bible to the slave! If you wish to keep him in his chains, and him the Bible as soon as possible. The question of sending the Bible to the slave is worthy of the party it originated with. For my part, I am tired and sick of hearing reformers go for the most obscene, bloody, lying, and murderous book in existence. If the book was brought to me, merely as a history—the production of the men of the age in which it was written—I should have nothing to say; but to bring me a book, saying on every page that the Almighty

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;
Give me the man who'll say,
That, when a good deed's to be done,
Let's do the deed to-day!

We may all command the present,
If we act, and never wait;
But repentence is the phantom
Of the past, that comes too late!

Don't tell me of to-morrow;
There's much to do to-day;
That can never be accomplished,
If we know the hours away;

Every moment has its duty—
Who the future can foretell?
Then why put off to-morrow?
What today can do as well?

Don't tell me of to-morrow;
If we look upon the past,
How much that we have left to do,
We cannot do at last!

To-day—it is the only time;
For all on this frail earth;
It takes an age to form a life,
A moment gives it birth!

BOOKS.

Health may flee, and friends deceive us,
Love may change his sunny looks;
But those treasures never leave us,
Which we gather from books.

MISCELLANEOUS.

LETTER FROM ELKANAH NICKERSON.

HARWICH, Nov. 12, 1848.

FRIEND GARRISON:

There seems a call for my writing again. I suppose your time is precious; but it appears, by the editorial article in the last Liberator, on Edward Morris's letter, that, in order that there may be a right understanding, yourself, and the readers of the Liberator, need some information. You say you have mended my orthography, &c., and I took a singular way to requite favors. I feel very grateful for your kindness. I do not profess to be competent in those things, and a sense of this kept me sometime from communicating my thoughts to the press; but, under a sense of duty, at last I undertook to communicate them as well as I could. You also state, 'there was no occasion for my sighing for an impartial press.' I think there was a little occasion, and I will tell you why. The anti-slavery convention closed its session on the evening of the 27th of August. Next morning, a little before day, I arose and penned some thoughts that were in my mind, and sent them on to the editor of the Liberator for publication. He stated pretty soon that they should appear when he could find room. I waited till the 20th of Sept., and no appearance; and every paper that came contained two or three articles concerning the convention, the mobocrats, and the people of Harwich. I then wrote again, and in that I made the explanation for a free and impartial press. And there is no room found in the Liberator yet for my communication of the 25th of August. Perhaps my communication was as early as most any.

Now, friend Garrison, I desire things may go straight. I believe in a judgment day, that will bring hidden things to light; but it is our duty to do our utmost to have it done now. I believe justice in bribe—charity—truth before mercy—righteousness before peace—faith before works—i.e. these couples can never be disunited. Not publishing the first letter puts things in an awkward situation; especially myself. My most prominent reason for forming my judgment of P. Pillsbury was contained in that first letter.

It appears to me, it is very important for a man whose almost entire vocation is to exclude against the religion of his country and nation, to know what true religion is himself. How is it possible for a cashier to know and detect a counterfeit bill, if he knows not the genuine? How can we know whether a true answer to any question in arithmetic is given, if we do not know the answer? It is very plain the world knew not Christ, nor his followers. I judged him out of his own mouth. Last year when he was here, stated, in answer to one who said that anti-slavery did not cover the whole ground, there was something. I was going to state those things that I have already done; but I forbear. Such were his own apprehensions, and those of his friends detailed, indicative of the warmth of his devotion to the cause of liberty and the energy of his character, there are some which we believe he never before appeared in print. We have space only for three or four.

High rewards, it is said, were offered for his capture, and to avoid the dangers to which he was constantly exposed from the Tories and the enemy, then in the possession of Staten Island and New York, he removed his residence to Connecticut. Farms, where it continued until his death. Such were his own apprehensions, and those of his friends detailed, indicative of the warmth of his devotion to the cause of liberty and the energy of his character, there are some which we believe he never before appeared in print. We have space only for three or four.

On the attack upon Springfield, on the 25th of June, 1780, he was present, and, in every way he could, encouraging the troops. It is said that during the conflict, the wadding of a company of soldiers failed—Caldwell flew to the Presbyterian Church, then under the care of the Rev. Mr. Van Arsdale, father of the late Elias Van Arsdale, of Newark, a distinguished member of the Essex bar, and filling his pockets and his arms with Watts' Psalms and Hymns, rode back to the Company, scattering them among them; crying out, as he fled from his church, when preaching in which he is yet spoken of as the Old Red Store, he was often seen to dismember himself of a pair of pistols, and lay them by his side.

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